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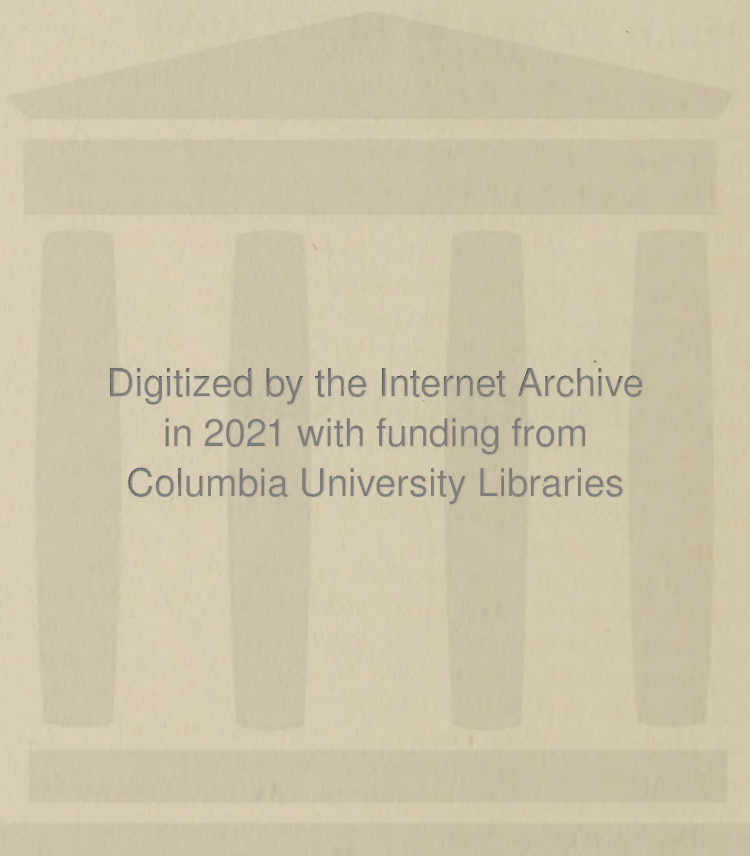
(Washington, D. C.)

CONFERENCE ON THE
WORLD-WIDE EXPANSION OF THE
YOUNG MEN'S CHRISTIAN ASSOCIATION
HELD AT THE WHITE HOUSE

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PROCEEDINGS

OCTOBER 20, 1910



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Proceedings of the Conference

Introductory Remarks

The Hon. Henry B. F. Macfarland

Washington

THE Foreign Department of the International Committee welcomes you most heartily. It is conscious of the significance of the assembling of such representative men from all parts of the United States and of Canada, of the importance of the purpose which brings us together, and of the gracious hospitality of the President of the United States. For this is an absolutely unique gathering in the East Room, which has been the scene of many remarkable assemblies, impressive ceremonies, and delightful entertainments. All former gatherings which have been held here were really limited to the United States. This morning we assemble in the interest of the whole world and are looking out from this high place upon all the nations of the earth, with the greatest friendliness, with the desire to show all that is best in our own national life to those in other countries and to give to them the very best God has given to us. No higher purpose could bring us together.

We are conscious of what has been done in the past and are thankful to God for it. We know something of what men and women, who are in this room, have done with their time and their abilities, and their money; but equally we are aware that greater things lie just before us and we are here to plan for a great advance all along the line, with the inspiration of the Edinburgh Conference still powerful with us.

It is of course universally expected that the real Chairman of this Conference shall be John R. Mott who is now a citizen of the world, but whom we still claim as a citizen of the United States. We have just been reading his new book, "The Decisive Hour of Christian Missions." After Mr. McBee has offered prayer, Mr. Mott will give the opening address of the Conference and take charge of our deliberations.

Prayer

Silas McBee

Editor of *The Churchman*

O God, Holy Ghost, Inspirer and Sanctifier of the faithful, visit, we pray Thee, this conference with Thy love and favor. Enlighten our minds more and more with the light of the everlasting Gospel. Grant in our hearts a love of the truth; increase in us true religion; nourish us with all goodness, and in Thy great mercy keep us in the same, O Blessed Spirit, who, with the Father and Son together, we worship and glorify as one God, world without end. Amen.

Our Father, which art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Unique Character of the Present Situation

John R. Mott

DURING the last four or five years, it has been my privilege to visit nearly all of the great battlefields of the Church throughout the non-Christian world and in large sections of the Christian world. There are many advantages which come from contact with all parts of a wide field in a comparatively short time, getting a line, as it were, on a world situation. Moreover, during the eighteen months preceding the World Missionary Conference, as Chairman of a Commission, which studied afresh the problem of making Christ known to the entire non-Christian world, I was in correspondence with six hundred of the most acute and wise observers of conditions, scattered over all the world, including not only the non-Christian but also the Christian world, the home base as well as the battlefield. This gave me a rare opportunity to receive accurate impressions from experts face to

face with needs and conditions. Never before have there passed before my eyes such letters, letters on which the writers had spent from a few hours to as long as twelve days, in setting forth the actual facts as they observe them. The Edinburgh Conference itself afforded a third opportunity to sense the world situation. During those ten never-to-be-forgotten days, mingling with delegates chosen by the various Christian Communions from all parts of the world, representing thirty nations, there was a peculiar opportunity to study the situation from the viewpoint of the people who know it best. The dominant impression made upon my mind as a result of passing through these three processes is that without question the present is the time of all times, for the expression by the Christian nations of the highest offices of friendship toward the non-Christian peoples.

Our time is critical because so many of these non-Christian nations are plastic and changing. Even the most casual observer, as he visits lands such as China, Korea, and Turkey, sees that they are going to set in molds, and that soon. Shall these molds be pagan or materialistic, or shall they be Christian and altruistic?

This is the time of all times because of the startling spread of the corrupt influences of our western Christian civilization. I say "Christian" with a sense of humiliation; and yet I know well that these corrupt influences do not proceed from Christianity as set forth by its Founder in life and work and teaching. These corrupt influences are coursing out over the world in a way that fairly makes one tremble with solicitude, because the world no longer is divided into water-tight compartments; no longer is it a matter of indifference to any nation what other nations do. You can not have a cancerous condition, for example, in any part of Asia without the rest of the world suffering thereby.

The non-Christian religions are manifesting renewed activity and enterprise and vigor, and here we speak not of those aspects of the non-Christian religions which commend themselves to us; the Father worketh hitherto and there are good elements in all these non-Christian religions. We speak rather of those aspects of them which, in the light of actual observation and

experience, are detrimental to the expansion of these good influences. There is an alarming syncretism developing; the non-Christian religions are seeking to lay hold of certain elements of Christianity, and thus take unto themselves a substitute for what we well know is far better than any substitute. This is one of the most portentous facts on the face of the earth.

It is the time of all times because of the growing spirit of nationalism and of racial patriotism. Wherever I have travelled in these late years, I have felt the thrill of a new life, manifested all the way from the Mediterranean to the Inland Sea of Japan, and even in parts of Africa, where we would least expect it. There is something inspiring about it all. But it has another aspect, namely, that what Christianity is to do for certain of these nations it must do quickly, because unless this national spirit is purified and guided according to the broadest and truest principles of our faith, we will not have the opportunity later to extend the ministry of friendship. While there is no agency more concerned in encouraging the spirit of nationalism than the Christian Church and the societies tributary thereto, we should recognise much more clearly that this opportunity of opportunities for fashioning and strengthening this national spirit is rapidly slipping past.

It is the time of all times because of the rising spiritual tide all over the non-Christian world. There has been no time like it. There have been times when, in certain parts of the world, the outlook was as encouraging as it is at present, when the Christward movement was as marked as it is now. But I make bold to say that there never has been a time when, in so many parts of the world, there was this gathering momentum of spiritual forces. Napoleon said, sagaciously, that the time to bring up the cavalry is when the enemy's lines begin to waver, for then defeat may be turned into rout. The lines that oppose the forces of the Christian religion and of high civilization are not only wavering, but breaking. The time for us to bring to bear our full friendship in the most constructive ways is now, and not in the distant future.

Let us who have travelled up here to this national home, not only from the United States, but also from Canada, be reminded that there are dangers to our beloved lands which can only be

counteracted by a more nearly adequate expression of what we know to be our duty to less favored races. One of the dangers that will befall us is that of becoming hardened. Reverently we say that if the present situation in the non-Christian world does not move us, I can not imagine what Almighty God could do to move us, except to visit us with some awful calamity. Another danger is that of wide-spread hypocrisy. To know our duty and to do it not is hypocrisy, and this cuts the nerve of the life of any nation or people. That is, to stand in front of opportunities, to find the door wide open, to know that we ought to go out through that door, and not to do so, this means atrophy along with the hypocrisy. When Daniel Webster visited what was then called the West, about where Rochester is, he returned to New England and was asked to give his impressions. He said, "I can sum them up in these words: Abundance, Luxury, Decline, Desolation." How much more aptly those words epitomize the tendency and the peril of North America to-day. Abundance, growing luxury, and along with it the dangers of growing love of ease and pleasure and softness, are now undermining the spiritual and moral fibre of these two great nations. We need nothing so much, as the late Professor James pointed out, as "the moral equivalent of war" which we find met effectually in this effort to do our duty by the peoples who need our co-operation in working out their destiny. I came back from my late journeys not anxious whether there will be an awakening in the East, but whether there will be a sufficient awakening in the West; not solicitous whether those people will receive Christ and his message, but whether we will lose Christ as the result of not passing Him on.

The Young Men's Christian Association is uniquely situated to help meet a situation like this. It holds a unique position, because it is international. It is free, therefore, from the handicaps that beset an agency that goes to any country known to be purely national. This great world organization, commanding the confidence of the peoples to whom we go, indigenous already in most of these countries, is received with open arms. It fills us with hope when we think of what it might do if it would be true to its mission. It has a unique position also because it is interdenominational. It enables our united Christianity to

present an unbroken front to the forces of united indifference and sinfulness and shame. A divided Christendom can not meet the needs that confront us in this generation.

Its position is unique because it has a platform on which we receive the men of no religion and men of other religions, and we bring them where we can expose them to the principles of our faith and to strong Christian personalities, disabuse their minds of prejudices, and leave them to make their own investigations in a constructive spirit and in a clear atmosphere, thus rendering a great service to the all-embracing Church of Jesus Christ. It is quite alone in this also, because of its varied ministry to the body of man, to the social nature, to the intellectual aspirations, as well as to what we speak of as the ethical and the spiritual side of a man's life. In other words, we go where men live and we win them and serve them in the life they now live, and are thus in a position to help them most in the deepest things. The Association has demonstrated its ability to lay hands of sympathy and helpfulness upon the three most influential classes of those nations, namely, the governmental officials, the students, from whose ranks are to come the leaders of the future, and the men with money. Therefore, I think that we have done wisely in coming out of our very busy lives to this room, with its inspiring associations, to take counsel together as to the larger things we are summoned to in this day of unique opportunity.

I think of no one who could say the word at the beginning that will come to us with such weight as the one who has not only our confidence and esteem and affection because of the manner in which he administers the great responsibilities of this nation, but who also has shown great range and depth of interest in every good work—and has shown himself so responsive to everything that will bind together the nations and the races and give practical illustration of what Christ can do in the lives of men. When I suggested to the President that we needed his word because of his first-hand knowledge of the East and for other reasons, he most generously said that he would do anything to further a cause like this. I said that we would meet in a hotel. He said, "No, meet in the White House." And as we have thought of another gathering held here on the con-

servation of our national resources, there has seemed after all to have been a peculiar insight in his decision that we meet here to consider not simply conservation of the natural resources of one nation but the releasing, the distributing, of natural and supernatural forces all over the world.

We will listen, therefore, with peculiar eagerness and responsiveness to what the President shall say to us.

The International Importance of the Association The President

THE title, or the right of possession, by which the President holds the White House, gives him some range of discretion in its use. Just how far that might go, I do not know, but I am very certain that I am not straining the right of tenancy by inviting such an assembly as this to the White House in order to have it understood that the movement which is here to be promoted, the foreign work of the Young Men's Christian Association, has a national significance, which, perhaps, the Constitution does not expressly give me the right to ascribe to this meeting, but which custom, perhaps, will permit me to exercise.

The principle at the bottom of this Association, as I understand it, is that nations and peoples, with the close intercommunication that we have to-day and with the advanced position of some of the nations with respect to wealth and opportunity for giving aid, owe to other nations and peoples the same kind of duty, the same kind of assistance in the pathway of civilization and progress, that neighbors in a smaller community owe to each other in helpfulness. There is not anything in the Constitution of this Government nor in our history, that limits us in the work that we shall do to aid other nations, especially where that work is the result not of governmental but of voluntary action by associations of individuals who have the opportunity for usefulness.

A reference has been made to my experience in the Orient. I have had some experience with the peoples of the East, and I know something of the truths that Mr. Mott has just referred

to, and am able to testify to them. In the first place, a progressive nation is looking for trade, and it is pushing agents of trade into every country where profitable trade can be had. In the past the principle has too often been that the most profitable trade has been in those countries where we could buy the things we wished to buy at as much less than their real value as possible, and then dispose of them in the markets of the world at as high a price as possible. In other words, there has been a general low tone in the principle upon which we have dealt in trade, and indeed a governmental principle (I refer now to the past, and I am not making invidious charges at present) by which we could play a bunco game upon the people of these less progressive nationalities and get from them something for nothing. There has developed in the character of the trade that has been carried on in many of these eastern countries a moral tone that does not commend itself to the admiration of the people of those countries who have risen to any sense of discrimination as to morality. And, therefore, where we make advances by trade we may expect to find a lower tone of morality in that kind of a country than we have in our trade at home. Therefore, we find a greater responsibility with respect to that advance of trade, and we should send some agencies there that should show the real morality and the higher standards that we hope we represent. This is one affirmative reason why we should help these countries to see that we do have a higher standard here, and it is one to which we invite them, under the auspices of the Christian religion, to embrace.

But now with reference to the Young Men's Christian Association. In the first place, it has established its usefulness throughout the United States and we know what we are talking about when we speak about it as an instrument for the elevation of any community in which it has full scope. Those of us who have looked into it know its practical value. In these days of an innate desire for improvement, voiced eloquently in stirring periods, there is danger that this feeling will go off in smoke because we do not get down to details and practical methods of doing things. The Young Men's Christian Association appeals to me as a living example of doing things. Its secretaries know how to conduct these organizations so as to elevate the character

of the young men in the community at a time when their characters and lives can be formed. They are professional men; they understand how to reach a man's soul and his intellect through the occupation of his time in ways that attract him and methods that keep him out of the gutter and out of those practices that so soon lead to destruction. I have seen it work in Manila. I know something of its work in Hongkong and in Shanghai; what Mr. Mott referred to is most emphatic testimony that on the establishment of a Young Men's Christian Association in a place like Shanghai, where there are so few Christians, the Chinese officials and many of the Chinese who are not confessed Christians, realize the advantage of the Association, understand it, and give of their money to continue its usefulness. That shows what it does practically in a community for upbuilding the young men.

Through the State Department we are anxious to communicate to every other nation a sympathetic feeling with respect to its improvement morally and every other way. But there are limitations and very strict limitations, as to how far we should go in actually aiding them. In movements of this sort we have no such limitations. No one supposes that we send a Young Men's Christian Association into China with a view of annexing any territory, nor with a view of interfering with their Government in any way, except as some of its members may rise to important positions in the Government. For I have noticed that in China and other countries, the men who have been subjected to influences of this sort by foreign education and otherwise, generally drift into positions of prominence, and it is through them that we may hope ultimately that these countries will come to the conclusion that their standards should be the same as ours.

A great deal has been done; a great deal more can be done. The United States is a rich nation, and because of this fact the responsibility is ours of using those riches, not only for home missions, but for the encouragement of the people of all races. I do not think that any money that is contributed to foreign Young Men's Christian Associations is going to take away any money that would be contributed to home missions. The truth is that I have found that the same sources furnish money to both causes. When you go into a community to further a good

cause and take up a list of the citizens, there are always a few names that head the list; then straggling below, you may get some few converts to the view that they ought to contribute their money generously and I hope that this class is growing; but ordinarily the contributions come from a few, and they are to be complimented and not to be condoled with on the opportunity that is presented in this programme for world-wide Association expansion to use their money for the furtherance of Christian civilization, and the helping of their fellow men, on the opportunity that they have of showing that they realize the responsibility that God has put upon them in giving them the money.

The Opportunity in Japan

Galen M. Fisher

National Secretary for Japan

ABOUT forty years ago, our American Secretary of State, Mr. Seward, made a very daring prophecy. His words were: "The Pacific Ocean, its coasts, its islands, and the vast regions beyond, will become the chief theatre of events in the world's great hereafter." Daring as that prophecy was forty years ago, we are seeing it fulfilled, and we are not only spectators of its fulfillment, but also actors in it. And that dynamic little nation, Japan, with which I have gladly identified my life, is to play one of the chief rôles in that continental drama; whether her rôle shall be one of tragedy or not depends in large measure upon the generation which is now living. Hence the tremendous importance of a force like the Young Men's Christian Association which is making for righteousness and manhood in the Japan of to-day and to-morrow.

The Japanese themselves, statesmen, educators, and even merchants, are well aware of the momentousness of the times in which they are living. They are anxious, as they see their young men being swept away from the old faiths and standards to mammon worship and irreligion and loose living. No wonder they extend a welcoming hand to every agency like the Young Men's Christian Association which will help stay the tide. They

are as a rule not interested in Christianity as such; but they are first of all patriots, and they are eager to foster anything which will build up the country and make for true manhood.

I have been reading a book by a well-known official, Mr. Tokonami, the head of the Bureau of Local Affairs. In it he gives an account of his recent tour around the world, but it is not like most books of travel. His thesis is that the greatness of the Occident is built upon Christianity, and that unless Japan has faith, religious faith, she can not have enduring greatness. This is a remarkable utterance for a high official to make, but it is simply a recognition of a truth which is being forced home upon many of her leaders to-day. They support the Young Men's Christian Association because it translates religious faith into practical works.

It was because the Young Men's Christian Association was able to contribute something definite to the welfare of the soldiers that it was given such a broad field at the time of the war. The general staff and the Emperor were not paying idle compliments or granting passports promiscuously to the seat of battle, but they gave thirty Young Men's Christian Association workers every facility for getting to the front. It was not because they wanted the soldiers to become Christians, although they did not put a restriction upon preaching, but because they wanted the most efficient soldiers that could be produced. It was because of the efficiency and the worth of the Association's activities on behalf of his troops, that the Emperor decided to contribute \$5000 towards the work.

The same thing is true in the city of Nagasaki with reference to the Japanese attitude towards the Association. Four years ago, when we went to get a lot for the building there, we were met by the antipathy and even opposition of some of the leading men, but after four years of demonstration by that Association, proving the practical value of its work, there are now on the list of sustaining members, the Governor and his staff and two hundred of the leading men. The same is true in Kobe. During the last two years, we have been striving to get money for a building lot, and after we had proved the practical value of the Association, \$16,000, a very large sum for such a cause in Japan, was given by the citizens, and two-thirds of that amount by non-

Christian men, not because they care for the Christian religion, but because they want to possess a tree that bears such fruit. In Korea, the Government is paying the expense of the railway work done by the Young Men's Christian Association among seven thousand railway employees.

Let me sum up this point by giving you the opinion of Baron Shibusawa, the Pierpont Morgan of Japan, who came to this country, you remember, a year or so ago, as the head of the Japanese Commercial Commission. Upon returning to Japan he said, "I perceive that the prosperity and greatness of the United States are due in large measure to her natural resources; but in still larger measure to her manhood, and that her manhood is based upon Christian institutions such as the Young Men's Christian Association. I want to see this institution extended and I will do my best to help it."

The achievements of the Association in Japan have not been made by compromise nor by failing to emphasize the religious side of the movement. It has been religious from start to finish. In the city of Nagasaki every week there are three hundred and fifty young men in average attendance at Bible classes in the city Association alone. Or take the city of Osaka, a city of one million two hundred thousand inhabitants, the Pittsburg of Japan. The Association there has simply a big barn of a hall, but it has become the clearing-house for all the Christian forces of the city. Last spring at its initiative, an evangelistic campaign was conducted by forty-two churches in perfect harmony, and the result was that there were about four hundred baptisms. Having thus the confidence of all the churches and of the leading citizens and with a bright record of achievement, even with a third-rate equipment, who can picture the power that this Association would wield throughout that vast metropolis if it were provided with an adequate plant?

And the Association is serving the Church powerfully by presenting the claims of the ministry to college men. Until five years ago no graduate of an Imperial University had entered the ministry. Now three are in the pastorate and two in the secretaryship, and others are on the way. The Association has helped to enlist these men.

But you will understand, I trust, that despite all these achieve-

ments and others like them, we are keenly aware of the fact that we have captured only the outworks of the entrenchments. We have not begun to touch the core of the nation's need. Take Tokyo, a student centre, which has more students than Berlin or Paris. If you were to combine the Universities of Harvard, Yale, Cornell, Princeton, and Columbia in one city, you might have an institution as powerful in America as Tokyo Imperial University is in Japan. And adding to it all the other colleges, there are twenty-eight thousand college men in that city, and fifty thousand schoolboys. A great many of them are away from home; twenty thousand of them are living in boarding houses. That condition is a standing daily challenge to every Christian, not only in Japan, but to us here in this country. If we begrudge them money toward the buildings they so much need and fail to send them even one secretary, for that whole city, we show, it seems to me, downright selfishness. Or look at Kyoto University, already a close second to the one in Tokyo; the same strong arguments could be put up for their need of a building.

But let us consider Tokyo as a commercial and industrial centre. There are probably three hundred thousand men in that city engaged in commercial and industrial pursuits who are in need of recreation or protection or education. We ought to provide it for them, but the city Association has only a \$40,000 building, antiquated and incomplete. Surely it is not too much to ask for that metropolis of two million people a building as large as every city of 50,000 people has in North America. The Association movement in Japan would have been well worth while if it had done nothing but win and inspire such business men as Mr. Yamamoto, for the past five years the secretary of Tokyo Association; or Mr. Muramatsu, the president of Kobe Association, who gladly donated the thousand yen, which he had saved up to build his own home, entirely to the Kobe building lot fund; or Mr. Sajima, who resigned a professorship of science to become secretary at Osaka. That is the kind of men who are being produced by Christianity through the Association.

Japan needs such men, for she is menaced by three grave perils. The first has come from commercialism, the passion for money. It is as intense in Japan as in western countries and is

not counteracted by Christian sentiment. The second menace has grown out of the rapid industrialization of the country. I wonder if you realize that there have been added to the industrial classes in Japan fifty thousand every year since 1903, until there are now nine hundred thousand factory employees, massed in the larger cities, under abnormal conditions that spell, in the last analysis, either degeneration or destructive socialism. And the third peril is that which comes from intellectual disillusionment. This condition has been gradually growing and is now, let us hope, at its zenith. Nine students out of every ten have no real religious faith. They are adrift, but they are eager to be guided. The Japanese have a technical term for this phenomenon: it means bewilderment or despair. This is a fair index of the general conditions among the educated young men of the whole country.

Now, I believe you will agree that these three perils menace the very stability and existence of the nation. You will also agree that Christianity alone is able to save it. And since these three perils menace preëminently the young men, is it not the duty and high privilege of the Young Men's Christian Association to help save them for the Kingdom of God, and through them save the Kingdom of Japan itself?

A Duty toward the Filipinos

W. A. Tener

General Secretary at Manila

SPAIN, by her unjust actions, lost her power in the Pacific. One of the very first responsibilities America had, after gaining control in the Philippines, was to carry justice to the people of those Islands. The people of the Philippines will judge America by the conduct of our men.

American men working among a foreign people, ten thousand miles from home, with a variety of forms of vice flaunting in their faces on every side, are as severely tempted a class as I have ever met anywhere, and our building, which has been operated in Manila just a year, is ministering to those men in the most effective manner. What we now need is an addition to our building to provide for the men who will want to live in our dormitories.

The Association has become a great Christian centre of activity. Our educational classes have grown to such an extent that we have rented rooms outside the building to care for the students; and recently I have had word that some of the prominent men are leading discussions on the principles of Jesus as applied to the phases of government there and the general life of the people. Thus, if we do not do another thing, we have made a great contribution to the people of those Islands by bringing Christian civilization to bear upon the lives of the American men in the Philippines.

Now, it seems to me that we owe it as a duty to do the same thing for the Filipino young men. American occupation of the Islands has necessarily involved the entire separation of Church and State, and it means that thousands of these men who are coming up to Manila have cut loose from all religious connection, and are casting their lives to the dogs. American initiative has taken to that city the American saloon, and you will find the young men in those places, and also in the other districts we do not like to speak about. It has taken the public dance hall, where girls are offered for so much a dance. These young fellows are frequenting the centres of vice, and rapidly coming to their moral and physical ruin. We should build a modern, well-adapted Association home for these most influential and aggressive classes of Filipino young men.

Students are coming to Manila, and all the higher colleges are centering in that city. We should erect a student Association building and one or more hostels. The land owned by the Association is advantageously located on the main boulevard, midway between the government and the business centres. Less than one block away the Government is erecting the permanent buildings for the great normal school, and the School of Arts and Commerce, providing for thousands of students; but they have not made any provision for housing these young men, and they are asking our co-operation. The opportunity is thus presented to the Young Men's Christian Association to aid them in a special way, and to send them out to be moral leaders. To-day they are being thrown into an atmosphere of gross immorality, and as the President said to me, just as he was leaving, there is no institution in that city to minister to their

social and moral or religious needs, and they are looking to us to do this. I know the principal of one of these educational institutions, who said he would rather graduate a hundred men from his school with our co-operation, than to graduate five hundred men without it. Another professor who knows their life through all its phases, and he has investigated our work, said that it is the best possible kind of influence upon the lives of these future leaders that he has ever seen.

Consul-General Wilder, that godly man of Shanghai, made a very thorough investigation of conditions in the Philippines, and he reported that the Government was doing everything for the intellectual development of these young men, but he said they need the basal principles of character and righteousness. The Government is doing its part; it remains for the Christian people of America to do their share, if the future leadership of the Philippines is to be what we hope it to be.

Recent Observations in South America

E. T. Colton

ONE of the greatest errors that is being accepted by the average American in North America is, that the South American Republics represent disordered fragments of a dying race; it would be more accurate to say that they represent the beginnings of ten virile nations. Italy recognizes this fact; one-fourth of the population of the most progressive State of Brazil is Italian. Germany recognizes it; the German population of the East Coast is second only to that of the British-speaking foreigners, and on the West Coast, the Germans outnumber the English. Subsidized German ships are bringing goods to all parts of that continent. Japan realizes it; the best boat that sails from the Pacific ports of Latin American countries to the North and West is a Japanese liner. Great Britain knows it; there goes out of the Argentine Republic every year £50,000,000 in dividends. The most conspicuous business enterprise in Brazil is financed by Canadian capital. Americans are just beginning to realize it. A North American syndicate is to build a railroad across Uruguay. Another is building a line over the Peruvian Andes

to the headwaters of the Amazon, a region rich in sugar, coffee, cotton, and rubber.

They are nations of cities. The population of Uruguay is not more than one million yet Montevideo has four hundred thousand. The entire population of the Argentine is six millions, and fourteen hundred thousand are in the city of Buenos Aires. If New York and Paris and Berlin each needs a Young Men's Christian Association, any one of these great cities in South America needs it three times as much, because they have all the sins of New York, all the sins of London, all the sins of Berlin, all the sins of Paris. We know something of the disaster wrought in the life of young men when it becomes poisoned with the gambling fever. There gambling is a national contagion of which the universal lotteries, owned by the governments or licensed by them, are a symptom.

Intemperance has not been a Latin vice but the influence of the Anglo-Saxon is causing intemperance to increase its ravages among the young men of those countries. A professor of the University at Montevideo, where there are fourteen hundred students, said that in fourteen years he had never seen one of them drunk. On the West Coast, however, drunkenness is becoming a menace to the population of Chile. Our boat touched at one port in Chile on the occasion of a state holiday. Some of us who went ashore found at least half the population intoxicated, and the larger portion of the remainder well in that direction; and some of the foreign business men in the party said: "This is not old Chile, but the influence of foreign contact."

When one comes to speak of the immorality of the young men of South America, there is much that cannot be said, but the danger cannot be overstated. It is misleading to say that they are fighting a losing battle against impurity, because most of them are not fighting any battle at all; they have completely surrendered. In the midst of these temptations the men of Latin America are without religion in so far as it has any vital influence upon their lives.

I want to lay before you three facts, presented to me in one of those great capitals. A business man who was familiar with conditions said that there is not a man of any great influence

in the city who had not come up through the government school system. I met with a group of men representing the university life of that city, in which there are many thousands of university students. After I had spoken about some of the conditions of North American student life, I began to ask questions about the life of their own university. I asked them about their attitude toward Christianity and they said, "We do not believe that your Bible has any historical value whatever. We believe Jesus Christ was a good man, but only a man and he could help no one else." I asked them what their attitude was towards religion, and they said: "We have dismissed the subject." I went to a clergyman in that city who had been there for twenty years and asked, "In the twenty years that you have been in this capital, how many government students have ever entered the door of this church?" He replied, "There have not been a dozen." How long will it take to interest a nation in vital Christianity where these conditions prevail? There is the crowning work before the Young Men's Christian Association in Latin America. The Young Men's Christian Association has proved that it is able to awaken such an interest even in these conditions.

About eight years ago the Minnesota Associations set apart one of their own number to go to Buenos Aires to establish a Young Men's Christian Association. He went in the face of great difficulties, with practically everything against him, and prejudice in every quarter. Later, in the course of his work there, Mr. Shuman told one of the leading men what he came to do, and this citizen showed him what he thought were good reasons why the enterprise could not possibly succeed. He represented the view of the best business men of that city. At the end of seven years that work had so proved its value that it was necessary to begin plans for a larger building. Under the stimulus of a gift of friends in North America, the people began to raise a fund of \$100,000. Never before had there been raised more than \$15,000 for any philanthropic purpose, but they subscribed \$100,000, and there is now being erected a splendid building. Mr. Zimmerman, one of the foremost business men in Buenos Aires, said that if the Young Men's Christian Associations of North America and their friends had not sent Mr. Shuman to show them what that movement could do, they

would have been fifty years without such a work, and probably it would not have been done even then.

Some Characteristics of Latin Americans

The Hon. John Barrett

Director of the International Bureau of the American Republics

IN my experience as United States Minister and in my capacity as an international officer I have developed a tremendous interest in and love for the people to the south of us. My enthusiasm for them makes me almost tempted to differ with Mr. Colton. I have the most profound respect for his judgment but my admiration for the work of the Young Men's Christian Association in that part of the world is based on some reasons other than those he gave.

I believe that if you take three or four thousand representative young Latin Americans you will find that they have the same moral standards as perhaps our young men have other than in the country districts of the United States. There is undoubtedly a very great work to be done among them by such organizations as the Young Men's Christian Association, but you are going to appeal to them because they have in them naturally the higher sense of what the world should be. The average Latin American mind is artistic. If you will take five hundred young men graduating from a great university in that section of the world, you would find that they would speak Spanish far more elegantly than five hundred young men graduating from Harvard or Yale would speak English. You will find that the young men in the universities of the Latin American countries have a better knowledge of the finer things of life than the average young men in American colleges. It is natural for the men of Latin America to have such feelings. But there is a tendency towards atheism, towards free-thinking, which may have a demoralizing influence upon the young men, and we must develop among them the same attitude towards a better public and private life which the Young Men's Christian Associations are developing in this country and in other parts of the world.

The great nations of Latin America are going ahead as rapidly

as the countries of the Orient, and during the next ten years you are going to see the development of world problems in as many interesting phases in Latin America as you will see in the Orient. The progress that these countries are making to-day is simply astounding. It is almost incredible that last year the foreign trade of Argentina was greater, per capita, than that of any other country and that the city of Buenos Aires has grown faster than any other city in the world. As a result of this tremendous development there has come about a rush after wealth which has led to such development of that side of life as to threaten the very welfare and permanent development of these countries. To-day, the cost of living in Buenos Aires is higher than in New York and Paris. The young men are so absorbed with the material development of these countries that they have little time for the finer side of life. Therefore when the need of this also can be presented to them through the Young Men's Christian Association with its buildings and with its social life, and with its opportunities of enjoyment in leisure moments that might be spent in other places, you will find that they will respond. I would like to see this sort of work extended in Buenos Aires and Lima and Rio Janeiro and Montevideo, and the other large cities, and as our commerce increases, we should also increase our influence with the young men of these countries; and by our work there we would so shape the future of that part of the world that those people would work in harmony with the United States.

I believe the Young Men's Christian Association, by its peculiar way of approaching young men, can so shape the destinies of these countries that ten, fifteen or twenty years from now when these South American countries become world powers, their influence will be thrown upon the side of progress and Christian peace.

The Association, a Factor in India

Edward C. Carter

Formerly National General Secretary of India

LORD CURZON said recently, "India is increasingly the fulcrum of the British Empire." I come to you this morning with the assertion that spiritually and religiously, India is one of the great fulcrums of the world. When we are considering the world's resources, we recognize that the great contribution of India will forever be a religious contribution. We find that the children of Buddha dominate Asia, but I believe that when the men of India find Christ and understand Christ, they will interpret Him with a sympathy richer than our own and will minister to the whole of Asia with a wonderful appreciation of the depth and righteousness of our common, universal Christianity.

In reaching out to influence those who are certain to dominate the new India the Association has gone just in time. For there is developing at this moment the spirit of a new national life and, on the part of students, of profound inquiry. As these students press forward, hungry for education, there come with them to the cities the foes of civilization and Christianity, seeking at this most critical time absolutely to damn their aspirations and to kill their hopes. The forms of vice are striving to preclude absolutely the youth of India from growing into great citizens. So the Association, by putting buildings in the cities of India and Ceylon at this time will plant in them the spirit of the Living Christ and make these buildings places where the Lord Jesus Christ loves to dwell. In Madras two Hindu students were heard discussing Jesus Christ, and one asked the other, "How do you think Jesus Christ would come into the room?" He said, "I think he would come just the way L. P. Larsen, our secretary, comes." There was the embodiment of the character of Christ in that man and in that building.

As I go about through the cities, the missionaries, Indian Christians and business men and officials say, "When are the North American Associations going to send us a secretary? If you will send us but one man and give us a third of the cost

of the building, we will give another third, and the Government will give the third third. Go to the North American Associations and tell them they have the men, they have the money, they have the method, and ask them to give us these and we will do the rest."

The Mayor of Calcutta said to me as I was about to come to this country, "Tell the North American Associations, that of the many gifts from North America to India, the greatest is the Young Men's Christian Association. We had to look to you for this organization." Sir Andrew Fraser, the ruler of eighty million people in Bengal, India's greatest province, who was the President of the Calcutta Association, said publicly, that when his duties as Governor proved so heavy that he would not have time to serve as President of the Calcutta Association, he would have to resign as Governor of Bengal. And when the Earl of Minto came into office as Governor-General, he was so impressed with the necessity of this work and the desirability of the members of his Cabinet understanding it, that he invited every Cabinet Minister, the Commander-in-Chief of the Army, and the head of the Supreme Court to dinner and spent the entire evening at the White House of India, in order that he might lay on them the burden of co-operating with the North American Associations in building up the Association movement in every one of the capitals of the Empire.

The Young Men of the New Turkey

President Howard S. Bliss

Syrian Protestant College, Beirut, Syria

FIFTY-FIVE years ago, when my parents left Boston in an old sailing vessel for their missionary work in Turkey, the passenger compartment was filled with missionaries and the hold with casks of New England rum; and ever since that time with the gifts of America, in the embodiment of missionaries and of Europe in civilization and religious sympathy, has gone at the same time this force for the damnation of eastern lands.

Apparently it is simply a question of chivalry to decide whether, with these other forces, we shall send the forces that shall, by the grace of God, work mightily in breaking the damnable influ-

ences that are flowing thither. In the providence of God, America has been able to develop an expert system of influencing young men, especially young men out of their homes. The Young Men's Christian Associations of America have been able to get hold of that young man whom you saw in New York, in Washington, or in Chicago, who is alone in the evening and who is gradually slipping away from early influences. The Young Men's Christian Association is getting hold of him just at the proper time, and it is a tremendous responsibility to have developed this organization so that we are able to stand and say that we think it can get hold of that fellow, and by developing the forces of his body and mind and soul, it can influence him to be the kind of man he ought to be.

I come from a land where the great word is "Young Turk." Only a few weeks ago a judge over there told me, "You must give us six more years or this movement will fail." They are saying in Constantinople, "We must hold the practical young men, or this experiment will fail." The Young Men's Christian Association has a splendid opportunity in Turkey to save the young men and to discipline them and to develop them so that they will become true patriots. This Association can go to work without encountering the obstacles that so many missionary organizations encounter. Because the Young Men's Christian Association means so much to these countries, because its work is to save the young men for the nation's good, it is not a mere local or provincial matter, it is an empire matter.

For example, we are sending out of our College every year several hundred men. They have new ambitions, new hopes. There are fields for activity open to them in all parts of Syria, Turkey, and Egypt. When these young men are waiting to have these powers which have been developed in the colleges harnessed and made effective they find themselves alone in Cairo or Damascus or Constantinople with no churches of any denomination there to help them. There is the supreme opportunity of the Young Men's Christian Association.

The methods of the Association may have to be changed, but it is the genius of the movement to find new methods. Men must go in the spirit of co-operation, and not as controversialists. We must not talk about crusades nor discuss creeds and

denominations. We must strike at individual sin, and not talk about overcoming the enemy. When Christ came to speak of overcoming evil, it was by the figure of light, of the leaven, of the water of life and the bread of life. We must go in a spirit of co-operation, not only with the missionary societies, but also with educational societies, with the Greek Orthodox Church, and with the Mohammedans, for the strong religious feelings of the natives must be recognized. Then, finally, we must send men who have in their own lives the power of religion. Send these men out to the cities of the New East and they will become magnets to draw men unto themselves and to our Lord and Master, Jesus Christ.

The Opportunity in China

Fletcher S. Brockman

National General Secretary of China and Korea

THE new China, as well as the old China, is a land of cities. The nineteen hundred cities of the new China are whirlpools of life and conflicting forces, and the question has been asked, "In these cities where the terrible temptations of old China are married to all the new temptations of the West, can you hope to establish Young Men's Christian Associations that will be governed by the Chinese themselves, and will be self-supporting and self-propagating?" With fear and trembling three of us asked that question ten years ago as we thought of Shanghai. There was only one of us who had the faith to say, Yes; that was Mr. Robert E. Lewis, and he called together eighteen Christian young men of that city of seven hundred thousand—all he could get—and I remember that after the meeting was over (I did not have the privilege of being present) I said to him, "What did they say; were they willing to try it?" Mr. Lewis replied: "I told them about the Young Men's Christian Association, and they said, 'We have never heard of it; but there ought to be something like that; we did not know it was in the world.'" That was the beginning.

I have selected Shanghai as an example, for two reasons. In the first place it was the most difficult city of all Asia in which to make this experiment, and, in the second, it is the one centre in

China in which we have had a modern building and in which an experiment could be made. To-day, as the President hinted in his speech, if you go to Shanghai you will find an Association of twelve hundred members. You will find a staff of more than forty-five men in the educational work and in the regular secretarial positions. You will find forty thousand who are gathering together in a year in religious meetings, and about five hundred of them are also in Bible classes every week. You will find a staff of men that would be an honour to any Association in any country. You will find that they are raising among themselves about \$20,000 every year toward the current expenses of the Association. This past year, as they wished to make some particular enlargements, they secured more than \$50,000, practically all from Chinese sources. Now, I would like for you to pause and think of the contribution of North America to that Association. Out of that staff two men are supported in the United States and Canada and half of the time of another. We contribute the salary expense of two and one-half men; the Chinese contribute \$50,000 a year. We are able to show this rich fruitage in men converted, men trained in Bible classes, men trained for Christian service, a large company, unquestionably the most prominent institution of any kind in Shanghai. In Seoul, the capital of Korea, where, through the generosity of an American friend, we have an Association building where this experiment can be tried; there I could recount larger things; I could tell of greater interest in religious work and in all other kinds of activity. But, of course, everyone understands that Korea is a much easier field. I have selected Shanghai as the most difficult I could discover. I ask you as business men, expecting to get returns on your investments, is that a good investment in Shanghai on the part of the friends who have stood behind that great work for the last ten years?

The Chinese Young Men's Christian Associations do not want the North American Associations to plant city Associations in the nineteen hundred different walled cities of China. What they do suggest is that in the capital of each province and in the three or four great metropolises, the North American Young Men's Christian Associations give two or three secretaries and, in some cases, modern Association buildings; and they say that if these

models are established, that the young men of China themselves, the young Church of China, will propagate this movement throughout the other nineteen hundred cities of the Empire.

Not only is China a land of cities, but it is true, as it is true of no other land on earth, that China is a land of scholars. I am often asked this question, "In the New China is it possible for you to get hold of these students who are collected in the great new universities?" I am glad to reply that experience has shown that the Association may be marvelously used in work on their behalf. This has been proven, especially by the work of Messrs. Chong, Gailey and Robertson, the trio of secretaries in Tientsin; by C. T. Wang and Clinton in their work among the Chinese students in Tokyo, and by Service and Drs. Hodgkin and Wilson, the secretaries at Chengtu. No better illustration could be given of the far reaching influence of this work than the conversion of President Chang Po Ling, one of the most brilliant, if not *the* most brilliant of the modern educators of the Empire.

[Mr. Brockman then related the romantic story of the conversion of Mr. Chang Po Ling, and described the remarkable work among the gentry, students, and officials which Mr. Chang has carried on since his conversion.]

Mr. Chang became a member of the Board of Directors of the Association, and as he had passed through Shanghai and had seen the Association there, he said, "Now, we must have a building here in Tientsin. We have been going around from pillar to post and living in hired houses. How can we do the work?" And he went to a wealthy man of official standing connected with the Palace, and he said, "Here is an organization that is very prominent in the United States and Canada, and we ought to have a building here in Tientsin. We are going to buy the lot and are going to ask friends in America to put up the building." This gentleman said, "Mr. Chang, how much ought I to give?" He said, "About twenty thousand taels." This is a good deal to ask of a man who was not a Christian. I am glad to say that I received a telegram recently from a friend that this generous giver has been baptized and has become a Christian. He gave his twenty thousand taels and soon after he gave his heart. And it is so in many of these cities; as

the men have gone out and canvassed for members of the Association, from among Confucianists, Mohammedans, and Buddhists, they in turn have become apologists for Christianity, and it is not long before they have identified themselves with Jesus Christ.

I have just tried to flash upon the curtain these two pictures, Shanghai and Tientsin, one typical of these modern cities, the other of this great student class in these government institutions. I want to say that the missionaries realize the position which the Association is in, and they are just pleading with us to enlarge our work until our hearts are almost broken, with the words from our own fellow Christian workers. I think of a letter that came to me the other day from Mukden, the capital of Manchuria. They have had two presbyterial meetings there, the Irish Presbytery and the Scotch Presbytery, and each one of those Presbyteries sent word, "We must have work for these students in the modern institutions of this city." They said, "We are sending unanimously requests to our different boards that each one of them will appoint a secretary from among our own missionaries, who will give his entire time as secretary of the Association. There will be no expense to you whatever." And they say, "We would like for you at least to appoint one expert secretary to be associated with these missionaries."

A gentleman said to me yesterday, "Why do you not establish an Association in Hankow?" I blushed. He said, "Can you explain why you have not done it?" I could not. Hankow is greater in its possibilities than Chicago is in the United States, and yet we have not been able to establish such a work as this there. We must have, within the next three years, thirty secretaries put into these great centres. We expected these cities would be prepared gradually, and so we might pick the secretaries one by one. But they have all got ready in a bunch, and our programme has been upset to that extent.

In this great Empire, there are 400,000,000 people, one-quarter of the human race. We do feel that \$60,000 put into one modern Association building is hardly our share. We do feel that, in addition to that building, which is going up through the generosity of an American friend in Peking, we ought to have Association buildings to carry on that work which Mr. Chang Po Ling has on his heart. In fact, when I was at Tientsin,

they said to me, "Can you promise us a building for Tientsin?" I said, "I haven't anything, but I will promise you this, I will go back to America, and I will never return until I come with a building." Here are these cities in this newest of all nations, this largest of all nations, and the Association seems to be peculiarly fitted to the genius of that mighty race.

AFTERNOON SESSION

Prayer

Edward C. Carter

ALMIGHTY God, our loving Heavenly Father, in the name of Christ we meet. We would keep very close to our hearts the needs of the people of the whole world, for Thou hast made them all of one blood. Because of our meeting and our deliberation here, may the day be hastened when the whole earth shall be filled with the knowledge of the Lord, even as the waters cover the sea. Be present here this afternoon. May what we do be in accordance, not with our plans, but Thy perfect will. In the name of Jesus Christ, our Lord. Amen.

The Association's Value to Japan

Tasuku Harada, LL.D.

President of the Doshisha, Kyoto, Japan

FORTY years ago Christianity in Japan was abhorred, detested, and feared by all Japanese. Even thirty years ago I myself remember that the religion of Jesus was a matter greatly disliked. What a marvelous transformation has taken place since. I think it is no less than miraculous that the sentiment of the Japanese has turned so rapidly towards Christianity. What are the reasons for this marvelous change?

First of all I must mention the Christian attitude of American statesmen and diplomatists. In the opening of our country the names of Commodore Perry and of many other representatives you sent to Japan are remembered always with gratitude by the Japanese. There are many other factors which worked in the same way; and among the more recent developments of

Christian work I shall mention the work of the Young Men's Christian Association as a force which changed the sentiment of the Japanese towards Christianity. This has been indicated, as was referred to by Mr. Fisher this morning, by a very generous gift by the Emperor to the work of the Association. That gift of \$5000 by His Majesty is, I think, the first gift of the kind to an institution professedly Christian in Japan.

Now, what are the aspects of the work of the Association that appeal so strongly? First of all, it is a Christian institution. We know all we need to about purely materialistic and social institutions. But not only Christians but many non-Christian people of Japan want something which is not altogether secular and material, and because this institution represents the best religion in Japan, because it is a Christian institution, I think, it appeals to the general public of Japan. And not only is this Association Christian, but it is not a sectarian or a denominational institution. I myself belong to a denomination, and I believe in my own Church no less than in others, but in such a country as Japan, a new country, where Christianity ought to be preached as Christianity, we want something which is not sectarian or denominational, and I am very happy to bear testimony to the Young Men's Christian Association that always it has shown the generous attitude of Christianity towards Japanese.

Another aspect of this work which appeals to the Japanese is its practicality. You all know that the Japanese are practical people. Orientals, generally, are fond of philosophy, and many people say that all Orientals are mystics. They may be; but, so far as I know, we Japanese are at the same time a most practical people. We want something which appeals to us in action, and I think that the Association has shown the Japanese that Christianity is not only a doctrine, but also something from which you can see practical results.

I am very much delighted to see that so many influential citizens of these great nations are taking interest in this great work, and I am especially delighted to see you here in the White House. I think it is quite proper that an assembly like this be held in the official residence of the head of the greatest Christian nation in the world. And when you are doing this work, you are actually accomplishing much more than you im-

agine, for you are helping not only Christian work, but you are helping international peace. I was glad to see here the Honorable John Wanamaker, and to thank him personally for what he did for my own city, Kyoto, in the gift of the Young Men's Christian Association building which has just been completed. Such a building will ever stand, not only as an appeal of the Christian propaganda, but also as a sign of friendship between Japan and America, and all will see there that you are not anti-Japanese, as has often been said by your papers. I am very grateful for this opportunity to bear this word of testimony, and to thank you personally for what you all have done for Japan.

Reaching the Student Class of China

Chengting T. Wang

Travelling Secretary among Chinese Students in America

EVANGELIZATION is like warfare; in order to capture a nation it is necessary that the Christian forces should be so marshalled as to take the heights before you can capture the lowlands. With this war cry, "China for Christ," the Christian forces should, therefore, go forth and capture the heights in that Empire, and the heights are the students, who constitute the most influential class. China has always been under the molding influence of the student class. Who have been the rulers of China so far? Who are the men who have shaped its destiny? Have they not been the students? The students are the leading forces over there, and it must be through the students that we hope to evangelize China.

The next question to ask is, If the students hold such an important position in the nation, what ought to be done to influence these students? And I think there is one thing above all other things, one institution above all other institutions, one Christian force above all other forces, that is able to reach the students as no other institutions are able, and that is the Young Men's Christian Association. This I say, not from a theoretical, but from a practical standpoint. We find that in China at present it is the Young Men's Christian Association that is able to cope with the student class. You have heard this morning of the great results that came from the conversion of Mr. Chang

Ho Ling. Through him we can reach an immense number of students. And it is these students that we must aim to capture in the next five, ten, or fifteen years, and if we can win these men over to the Christian cause, we are pretty sure that their influence will be felt all over the Empire.

Since the Young Men's Christian Association is the force that is most able to win the students, the next question is, What shall be done by this Young Men's Christian Association to reach the students? There are some very strategic points for us to take. It is certain that students are going to shape the destiny of China, but let us ask again, What class of the students is more important than other sections of that great body of students? The students who are going to lead the new China will be the new students, the students who have not only a knowledge of the conditions about the old China, but also about the conditions of the West. Now, it is absolutely necessary, therefore, in order that we may cope with this situation, that we should capture these new students. Are these not the students who have studied in foreign countries? You will find that those who are already leading the new forces in China have been the students who have studied abroad, and more and more we are looking for leadership to the men who are now being trained in your institutions in this country, as well as in Europe and in Japan.

And what is the knowledge that they should have above all other kinds of learning and education? Surely, the highest source of inspiration, the factor which is going to make men out of these students, is the Christian influence. It is that influence that comes from Christ and says that we are to serve other people, that we are here not for ourselves but for others, and therefore it is this kind of inspiration that should be behind every student who is in this country. All these students should know Jesus Christ and go back home with a new power, power not from men, but from God, supernatural power to do supernatural things over there in China.

The Association in Cuba and in the Philippines

Major-General Leonard Wood, U. S. A.

Chief of Staff

THE work of the Young Men's Christian Association was first brought to my attention in Havana about twelve years ago, and I had a chance to see it work there for something like four years. It was then in an elementary stage, but it was a good work and it was a work which affected not only our soldiers, but also our young men in civil life, and a very large number of Cubans, and it saved a great many of our young men from all sorts of troubles. It furnished them a good place to go to, good literature, and wholesome amusement, and it gave, I think, to the Cuban people a rather higher idea of us than they already had, because they felt that a country which looked after its young people in this way and tried to provide for them in foreign lands, was actuated by rather high motives. Thus the Young Men's Christian Association took a very strong hold there, and I am sure has it to-day.

I next saw the work of your Association in Manila, and there I think its work was even more pronounced than in Havana. Our young men were a long way from home, subject to all sorts of temptations. There were no clubs to which they were admitted, for the clubs were generally filled with Spanish-speaking people, and a race somewhat alien and little understood at that time. But the appearance of the Young Men's Christian Association in Manila served to change very rapidly the conditions. They furnished immediately good quarters for the young Americans, and they opened their doors to the young Filipinos; thus the rooms of the Young Men's Christian Association were the meeting place of the young men of both races, and the work of the Association there did a great deal to bring the people together. I think it did a great deal to help us in the government of the Islands, also, because it impressed the Filipinos, as it had the Cubans, with the idea that the American public spirit, which was behind this movement, must be actuated by very high motives; they saw us looking after all

the young Americans and the young people of various nations in Manila, as well as young Filipinos; they saw your Association distributing large sums of money, building fine buildings, furnishing good literature, and doing everything to uplift and take care of these young men, and the effect in the Philippines has been profound; and I am sure your society is going to grow there and to exercise an influence greater than you even suspect at the present time. I recently returned from South America, where I went on a piece of official business, and I had the chance to see your work in Buenos Aires, where it has been splendid. I am sure you can not any of you realize, unless you have been there, what a great big work you are doing.

You have also done a great work for us in the Army. You have kept hundreds of our men out of trouble, and you have done a good deal to uplift and help the service. You have built large reading rooms, large gymnasias at the different posts, and you have furnished healthful exercise and wholesome reading for hundreds of thousands of soldiers in the last ten years; and as an officer of the Army I want to thank you personally and officially, and beg you to keep up the work, and assure you that all of us who are interested in the men—and all the officers are interested in them—are deeply appreciative of what you are doing.

The Building Programme

John R. Mott

THE secret of the expansion and establishment of any important work like this is found in three factors: experts who give their whole lives to the idea, its propagation and its incarnation; wise supervision, not only by remote committees, but more especially by committees made up of the people of the countries and races concerned; and the proper type which is made possible by suitable buildings and facilities for work. This movement, as we are all impressed by what we have heard to-day, is on the threshold of its greatest opportunities. Wonderful as is the work which lies behind us, immeasurably more wonderful is the work which lies before us. To enter these doors necessarily calls for great enlargement. A close study of the situation has

convinced the Foreign Department that we should send out within the next three years, if possible, not less than fifty more workers. The demands are for many more than that—I mean demands supported by people in whom you have full confidence, the missionaries and leaders of these various races who are in sympathy with Christianity, and discerning civilians. They say we should send many more than fifty. But the Foreign Department, realizing the wisdom of proceeding with conservatism, of counting the cost, of not diluting the character of this work, of keeping it ever and ever more efficient, say that if we could send out in the next three years not less than fifty more workers, men such as those we heard this morning, it would be doing a reasonably good thing by this marvelous opportunity. This will require something like two thousand dollars a year for each worker.

We are not here to make a financial appeal, although the addresses of this morning did appeal with such force that, before any of these needs were mentioned, men sought me out and said, "Obviously you need more workers, and each of us wishes to have one of these workers for an indefinite period of years." I have no shadow of doubt whatever that their example will be contagious, that there are others who will say, "We ourselves can not go out to these great battlefields, but there is no better use of money than to set it to work with men of consecration and ability in these fields where power is being distributed."

However, we need not only workers, but the facilities, the model buildings all over these foreign fields, to a degree that is indescribable. I can not trust myself to say what I feel on this subject, but I will remind you of what others have said. We saw that something on a large scale was needed. Something like \$600,000 was invested about four years ago in great cities of Latin America, Buenos Aires, Mexico, and Rio de Janeiro, and a fund was begun to provide a building for Havana, which we trust will be completed in the not distant future.

But, in the light of the great crisis impending in other parts of the world, we foresaw that there would be other large demands. Trusted persons were set apart to make careful investigations in all these different fields; their work was checked up by the national committees. A council was held at Basel, Swit-

zerland, last summer, which reviewed all these demands and desires from all parts of the world, in an effort to see things in proper proportion, to do the maximum of service for the whole world with such resources as might be placed at our disposal. That was a wonderful meeting there at Basel, because of the absolutely unselfish spirit in which men representing different nations were perfectly willing to see fairly the claims of other fields; and out of the discussion came unanimity of conviction. Then, at the great Edinburgh Conference there was opportunity to take counsel with certain of the wisest students of Christian strategy and statesmanship. The Foreign Department of the International Committee took these final reports, went over them and decided that the time has now come when we should seek, within a period of three years, to provide not less than forty-nine buildings at an aggregate cost of \$1,515,000.

There are two ways of going about this matter. One would be the way that has too largely obtained in the past in connection with this and other organizations, even all of our Churches, and that is to let forty-nine separate appeals loose upon the good people of the United States and Canada. The other plan is to consolidate all of these appeals and to come to the friends of this work once for this period of three years.

The Foreign Department, in line with your own best judgment, said that the latter is the better way, the way we would like to see in connection with all our Christian forces. So they have prepared this statement and desire me to announce to-day their conviction that this sum of \$1,515,000 should be secured for the providing of these forty-nine buildings for some ten nations, which we are seeking to help, such as China, Japan, Korea, India, the Philippines, certain parts of Latin America, Russia, and the Turkish Empire.

That you may realize the reasonableness of such a programme, let me tell you that we have spent in the United States and Canada alone, toward buildings for the Associations in the last five years, \$30,000,000. We have doubled the investment of the Associations in North America; we have increased from \$30,000,000 to \$60,000,000 in five years. We are asking for the same ratio of increase in the next three years in the foreign field, for we now have \$1,500,000 invested in these buildings.

And what an investment! I remind myself that Boston and suburbs have, within the last year and a little over, provided a million and a half dollars for this work in that one city and its environs. I am reminded that Chicago—apart from the great legacy—has secured one million and a quarter. I remember that Montreal has secured more than enough to equal what we want to put into China, that is, about \$450,000. I am reminded that of these forty-nine buildings twelve are for student communities, and at a cost in the aggregate less than they are planning to spend in Toronto University alone; less than was spent for the Association building in Columbia University. The man is not here who will rise up and say it is an extravagant investment. I repeat, what an investment! The place to bring power to bear is where power can be most widely and advantageously distributed, and I envy those who, as a result of our joint consideration, are going to make possible the realization of this reasonable and desirable programme.

The buildings that have already been given have come in one of three ways. An Association has said, "We will provide a plant for one of these great communities abroad"; or an individual has said, "I will provide one or more of those buildings"; or a group of individuals have said, "We will combine in providing one or more of these buildings." In those three ways that chain of light-houses, cities of refuge, bases of aggressive operations, training schools for the Kingdom, have dotted these strategic cities of the map, and the men who had the discernment to see and to seize those opportunities will themselves seize others, and thousands like them will enter similar doors, and we will live to rejoice together in the accomplishment of this sublime purpose.

The practical question is how to carry out a programme like this. I would like to call first upon Mr. Tibbitts, who has been advancing the interest of this work in the West Indies, to tell us about what was done in San Juan as a partial answer to this question. Let me say that it is a part of our policy to have the people of the countries concerned do as much as possible themselves. That is a systematic policy from which we do not deviate.

The Building Campaign in San Juan

George F. Tibbitts

Secretary for the West Indies

A CAMPAIGN that was recently started at San Juan, and the enthusiastic Bible conferences that were attended by hundreds of young men in every principal city of Porto Rico and Cuba, sufficiently prove, I think, that the people are deeply interested in this movement, and are willing to do everything in their power to not only organize Associations, but also to maintain them.

The secretaries began their active work in this field one year ago. Soon after their arrival, a great mass meeting was held in the Municipal Theatre in San Juan, attended by about fifteen hundred people. They immediately appointed an executive committee to take charge of the work of instruction and education of the people about the work of the Association, and also instituted a building campaign for the city of San Juan, which is the capital of Porto Rico, which has a population of over a million and a quarter. Soon afterwards the campaign committee announced a dinner at which there were 117 men present. This dinner was remarkable for two things; first, it was the first that has been held in Porto Rico where every man paid for his own plate, and where there were more men making application than could possibly be accommodated. And, secondly, it was the first dinner in Porto Rico where all classes of people came together, irrespective of their Church affiliations or political differences, to consider the interests of their young men and boys. There was great enthusiasm, the men caught the practical idea of the Association, and we were surprised to see that the aspect which interested them most was the religious side, for they said that was their greatest need.

One month after the banquet a campaign was inaugurated and the campaign committee, through a citizens' committee of one hundred of the most prominent men in the city and a hundred of the leading young business men went before the people of San Juan for the purpose of raising \$50,000, the sub-

scriptions for that amount to be secured in not over thirty days, closing at ten o'clock on January 31st. These committees began active work; they worked shoulder to shoulder, and thoroughly canvassed the city, and made every effort to bring the matter before all the people. A great imitation clock was put up in front of the headquarters, the hour hand pointing to the amount needed to make the \$50,000, and every afternoon the minute hand was turned to the amount that had been obtained during the previous twenty-four hours. Crowds of young men and boys gathered there every afternoon and set their watches according to the time of the Young Men's Christian Association, as they said, and the news of this Association and of the campaign went over all the island. Great encouragement was received at the campaign headquarters from letters of congratulation, checks, and telegrams, that were sent in large numbers.

The last day of the campaign, however, was of the greatest interest. There was \$8,000 yet remaining to be raised. There was much concern at headquarters, for the city had been thoroughly canvassed up to that time, but the committees entered into the work that day as they had never done before. Governor Colton, who has been a great friend of the organization and has helped it tremendously, sent a note that morning, saying, "Had we not better get the cable to working with the United States," but the Porto Rican men sent word back to the Governor, "The people of San Juan are equal to the task; they will do it."

That night at nine o'clock there was a tremendous crowd at the headquarters, and the Governor had given orders that morning to fire the guns of Morro Castle if the total amount of \$50,000 was secured by ten o'clock that night. At 9:45 the chairman arose and announced that \$50,100 had been secured. The news was sent to the Governor's house, and the guns of Morro Castle pealed forth and the ships in the beautiful harbor of San Juan took up the signal. Great crowds gathered in the park and the bands played, the young men formed in line, and a procession marched through the city, sky-rockets were fired as a signal not only to the people in the city, but to all the people of the island.

Yes, those people are ready to go forward and upward if

we will but show them the way, and I think the American people should be the first to open the door to opportunities that are now closed to those people, and to teach them not only to lead better lives but to know Jesus Christ as their personal Saviour.

The Chairman

THAT was a wonderful experience in San Juan. Not many cities have been able to do as well, but it illustrates the principle. Some of these buildings that we have got to get, for example those for the students, will have to be provided entirely from other countries, but wherever possible the people, the men concerned, should do what they can for themselves; let that be clearly understood.

I have received three telegrams:

"Kindly express my regrets at my inability to attend the White House Conference. The Young Men's Christian Association work in the countries I have visited on my trip around the world was in the fullest degree gratifying. It is worthy of the most enthusiastic and liberal support and its importance cannot be exaggerated.

"CHARLES W. FAIRBANKS."

"The International Committee is doing a very important work as I can testify from observations in Asia and in South America. With expanding trade our obligation increases to surround those Americans sent abroad with influences which will strengthen them and make them fit representatives of American character and morals.

"WILLIAM J. BRYAN."

"Regret exceedingly that a previous engagement prevents attendance. The Association work is imperative to help China turn the corner in her history.

"J. W. BASHFORD."

I will call next the president of one of the two oldest Associations of North America, one that has stood out for two generations as a model, not only for this continent, but for the whole world, the Montreal Association.

A Recent Campaign in Montreal

John W. Ross

I MUST just take one moment to express the deep appreciation of the men whom you have invited down here to this conference at the capital of your great nation, and with your President, whom we all esteem so highly, as our host.

It will be a pleasure if, by the simple recital of the efforts of the past few weeks in Montreal, I can in any way stimulate our brother Associations to assume their responsibilities in regard to this magnificent undertaking.

The reasons I will simply summarize under two heads; first, we had a clear conception of the needs of the foreign field. When the scheme was first presented to us, of erecting eleven buildings in the principal cities of China, there immediately arose in our minds the doubt whether it was fair to other countries, Japan, India, South America, to make this large investment at one time in China. However, a little later, as we understood the comprehensiveness of the scheme, that doubt was entirely removed and we were prepared to go ahead with the undertaking, satisfied that no matter how large a part Montreal might take in this movement, and however much the other Associations might take, there would still be a great deal of territory to be covered in the future.

For over twenty years the International Committee has been seeking to establish the work in foreign countries, but all the men whom they have sent out have been simply pioneers. We believed that the day of the pioneer was passed, that he had been sent out as a settler who would establish his house and clear out the tangled undergrowth and till the rich and fruitful soil and scatter the seed and bring the harvest home. We felt that we ought to have a share in that work. Now, in our own campaign about a year ago we had sought to impress our citizens with the need of buildings well equipped and up to date, if they were to carry on and to make effective the work of our Association. We believed that many, if not all, of these reasons could be equally well applied to a foreign field, and to

these many reasons could be added something more, arising out of the peculiar condition of the foreign field.

The urgency of the matter appealed to us. We believed in the urgency of China and India, but we believed in the urgency for ourselves as well. China has existed four thousand years, and it may exist another four thousand, but we did not want to lose this opportunity, and we coveted the chance of doing all we could, that we might not come before the King of Kings with empty hands.

Montreal's position in the province and in the country in which it is situated has appealed to us. It is setting the pace in commerce, in manufacturing, and in many other forms of activity; and anything that it might consider worthy to be taken up is likely to be taken up by others. Montreal is situated at the head of navigation of the greatest river on this continent. It stands as the gateway to the commerce of the world; it is receiving men from all countries of the world and we believe that we owe it to these nations who are pouring their wealth and their manhood in upon us, something in return; and we intend to return to them the greatest service, which is help in the development of their characters and national life.

When we considered this matter our thoughts reverted to the early 50's; we thought of the men who established the first Association on this continent, and we felt that if we wanted to emulate their example and keep up their record we should be the first to seize this opportunity of establishing work which might have a like influence on some other country. We thought of our members who had supported some of these pioneers I have referred to. We thought of those who had gone out as secretaries and missionaries, and we then considered our present membership. We believed that five per cent. of the \$700,000 which we are spending in Montreal was not too much to give to the foreign field. The Montreal Association felt that it should establish a field of activity so great that the sun should never set upon our work, and we have made our beginning in China.

Just a word as to how it was accomplished. Briefly—God, men, meetings; God and men together first, men and men together, beginning with God in the early morning, and meeting with men later on. We had a banquet and invited one hundred

and fifty of our friends and sixty per cent. attended. At this dinner this proposition was brought up; the members of the Executive Committee said they would collect \$25,000 if the others present would collect \$10,000, and they rose to the occasion. The next morning we met in prayer, as we had every morning for a week, and we took up the consideration of the names and the distribution. The scheme was outlined, and we approached our friends, and at the end of eight days \$40,000 was absolutely guaranteed.

To make this meeting more effective, as I think we propose to stand shoulder to shoulder to forward this work in the foreign field, if I am in order, Mr. Chairman, I move that it is the sense of this meeting, held here in the White House this 20th day of October, 1910, that we believe that the proposed programme as outlined, covering the erection of forty-nine buildings at a cost of \$1,515,000 for the extension of the work of the Young Men's Christian Association in foreign lands, is both feasible and reasonable, and that we invite the friends and members of the North American Associations to take part in carrying it out.

The Chairman

THIS motion is most certainly in order and we will be glad to have as many second it as may wish, as the meeting goes forward.

I wish now to call upon the Honorable John Wanamaker, who has ever been a friend of this work from its very beginning and who, let me say in passing, has already given five of the foreign Association buildings. Most of those buildings have been at work for a long time and are bringing forth enormous fruitage.

Remarks

The Hon. John Wanamaker

My first word will be that I scarcely believe that any man here who has placed one dollar in the foreign work of the Association would take five dollars to get it back again.

I can not second Mr. Ross' resolution. It seems feasible and reasonable, but, in the light of all we have heard this morning, it seems unseasonable, because we have become so strong in the visions that we have had of the possibilities of the future, in the earnest words that have been spoken of the time that is pressing us, that we ought to form more than a million and a half syndicate for this great work; we have gotten far past being staggered by a million and a half of dollars for work like this.

It is true, as some of us know from observation, that for every rupee which you could send to India you got a dollar's worth. That is a wonderful investment. If you can get three for one or two for one in China and Japan, where can men put money that will bring such results as they can obtain in this great work? I would like to say the practical things, however; they press upon me. A Christian Association is the whole thing to-day in Washington! Why McCormick, Thane Miller of Cincinnati, and George H. Stewart of Philadelphia, and Morse, and the men who have stood in the breach, have not lived in vain. What great insight they must have had as to days like this when we should be here in the house that belongs to the people, but which has never had its doors thrown open to us before! This is the greatest day, in my judgment, that the North American Associations have ever had.

I used to think that this East Room was as big as the whole State Department down there. I never came into it without a tremor. I was four years in this city and was here nearly every day except Sunday, and I never got over that sense of its bigness. But to-day it seems so small in comparison with what it used to be, for as I heard these men speak of the conversion of China and Japan and of the world, this room did not seem so large. Our whole thought to-day is as to what we may do. I can scarcely believe that we know the meaning of our own words. It is so hard for us to be prophets; the prophets never knew all that they were saying, or else they would not have been prophets. These men that have visions are far ahead of their time; this morning they seemed to carry me back to pentecostal days. They could not say what they wanted to; they had so much to say that they could not tell it. If we could only understand each other and get hold of

this wonderful work, a greater work than the building of the Panama Canal or the Suez Canal or the schemes for irrigation in the western states; infinitely greater than the great enterprises of this world is this plan that links the world with the eternity beyond. Who are the men of affairs in our country, who are the captains of industry, who are the masters of finance? Why, it seemed to me as I sat here that they were the men who stood here talking and who were laying out all these plans. The President told us this morning that the State Department had its function, but it could only go so far as trade and the selfish interest of nations might carry it; but he said that the Christian Association was not hampered in building the Kingdom of heaven, the Kingdom of God; he said it had a free open door, such as the State Department does not have.

We can not afford to go slow with Christian Association work, if it is so linked with the prosperity of the world, for America has delegated to it the opportunity to prove that the best asset that any part of the world has is its young men. Surely, the education that we have had here together ought to stimulate us to do the greatest things that we can possibly do and make the largest plans that could possibly be made for the extension of this work.

What we should hope for from this conference can not be measured by the past; we must measure it by the call that comes to us from these lands whose representatives are here. It will never be told in metal type what took place here on this white day in the White House of our nation, as we conferred together regarding this great plan. I am reminded that one day while I stood in the State Department with some people waiting for one of the old fashioned elevators they had at that time, among us was Senator Evarts of New York who was waiting to pay his respects to the Secretary of State. A number of foreign diplomats came in and wanted to pay their respects to the Secretary, and Mr. Evarts, who was a little man, stood by and saw the elevator go up with the brethren from abroad. "Well," he said, "that is the greatest collection of foreign missions that I ever saw taken up." I believe that we have got the collection if we are allowed to take it up, and it seems to me that the men who are here can influence other men if they will

tell them what they have told us of their work in foreign countries. Then we shall have a stronger Church. I sometimes feel jealous of the Christian Association that it can have all the credit for this work, when we are doing through it the work of the Church itself. We have learned our lessons from the past. Why should we not try to lift the Church which should be the great Christian Association? Can we do it any better than by taking the highest ground and attempting the largest things, and working for them?

Remarks

Hugh Kennedy

Buffalo, N. Y.

The Buffalo delegation came into this meeting with a rather hazy idea of what it all meant. At lunch time we sat down with Mr. Brockman for about five minutes and he outlined what he thought he would like to have from Buffalo, and like a true Chinese, he went right to the subject. He said, "You support Mr. Clinton, who is doing a successful work in Japan. He needs a building for the Chinese student work and another for the Korean student work in Tokyo, and it would be nice for Buffalo to furnish these two buildings." The Buffalo Association went before its people a short time ago in a canvass for \$290,000 and told them that they would not come back in two years; but rather than have anything in Brockman's heart that would trouble him, I want to say that a small group of men in Buffalo are willing to assume these two buildings.

The Chairman

It gives me very great pleasure to state that one of the wisest and most discriminating givers whom I know has made a most generous offer which I now have the privilege of announcing. I have always felt that if an object does not commend itself to him when he knows the facts, there is something the matter with the object. I am authorized by him to announce that he will give toward parts of this building programme up to the maximum of \$540,000 on condition that an equal amount be provided by other friends. That is the offer made by Mr. John D. Rockefeller.

There is a young college man who went out from Princeton, where he had been a very efficient worker, and spent a year in India, and he was deeply impressed by the needs of men there. He writes me a note saying that he will be glad to provide one of these buildings, the one at the city of Bangalore, the capital of the Mysore State. This note is signed by Dumont Clarke, Jr. It is splendid to have a young man who is just beginning his work to have the same discernment that some of our trained and model Christian laymen advanced in years have shown in seeing the opportunity and entering the door.

World-wide Co-operation

George W. Perkins

New York.

I take it that it would be impossible for any one of us to have known as much about the international work of the Young Men's Christian Association as has been stated here to-day, and not have impressions that would remain with him always, impressions of the most favorable possible character. I have been fortunate in being associated with the Young Men's Christian Association movement since a short time before my birth, as my father was one of the early organizers of the work. But with my long acquaintance with it, in its various branches, I must say that I have been amazed at the statements we have listened to here to-day. It seems to me that there is no work going on in the world that means so much for the world at large as this work.

No one can be in touch with the movements of our time, without realizing how very, very small the world has become and how rapidly it is becoming even smaller. I have just come from a conference of steel manufacturers from all parts of the world, this country and every other country where steel is manufactured, there being some twenty-six or twenty-seven men from outside of the United States at these meetings. At the first meeting of the conference, reference was made several times to the foreign representatives present at the gathering. The second speaker, who was not from the United States, said he did not like to engender a note of discord, but he wanted to move that

during the remaining conferences, in the speeches, the word, "foreign" be dropped, as there was no longer any foreign field or any foreign country. That appealed to me tremendously, because a hobby of mine is that with the advent of the telephone and the cable there is certainly no foreign field of endeavor, and that is why the old motto on which some of us younger men were brought up, that competition is the life of trade, must give way to a co-operative spirit in everything.

Now, if there is a co-operative world movement, it seems to me it is typified by the work of the Young Men's Christian Association. It is a common ground on which men of all beliefs can meet, in one practical Christian work. The application of this to our moral and commercial affairs has been made so clear here to-day, that it is perhaps unnecessary to say another word upon it, and yet I do want to say that the remarks of the President this morning showed great depth of thought and much wisdom. In these remarks he referred to the necessity for a better manhood and a stronger moral trend in our foreign dealings, and it seems to me that in that particular direction the work of this Association is destined to be of great use. If we are passing from a period of sharp and destructive competition to co-operation in all affairs of life, then it is certain that the man of the future must have greater respect for his obligations to his fellows in whatever phase of the work he is undertaking. We can not undertake, in business or in society, or in other things, to carry on any work, without the man who is associated in the work becoming in fact and in theory a trustee. The manager of any large business to-day represents something more than his own interest; he represents a trusteeship, whether he is the head of a department store or of a large financial institution or of a great railroad with its thousands of stockholders, and a trusteeship can not be properly discharged unless the man is a Christian at heart and in his practice. To my mind this is exactly the place where the Young Men's Christian Association takes up the boy and the young man and leads him on to the goal that must be the goal of the men of the future, if the world's work is to be properly done.

Let me refer once more to this steel meeting that I have just come from. A committee was appointed to devise a seal, with

an emblem and a motto for this international association that is being formed, and the seal reported on had only four words connected with it. Three words were at the top of the shield, "Right is might," and at the bottom was the word, "Co-operation." Now it does not seem unlikely that the reverse of that might have been written on the emblems of a good many business enterprises in this country not many years ago, at a time when there was considerable faith in the idea that after all might was right, and there was not much thought of co-operation. It seems to me very significant that these men should unanimously vote that in the leading business industry in the world the time had come when right was might.

It does not look as though there would be but a few moments remaining until all this money would be raised. The President, among other things said to us this morning, that whenever you wanted to raise any money in any city you would always find the same distinguished names at the head of the list. Nothing is so true to those of us who have had the experience; we know that giving is a habit as truly as anything else is a habit, and what we need is to enlarge those lists and have on them more people who are acquiring the habit of giving. It is the large number of people who give that will make a great movement like this endure. Mr. Wanamaker covered this point when he said that the amount of money asked for this movement is small when compared with the immense necessities of the case. Only a day or two ago I saw in some statistics that were sent me that in the last year this country has sent abroad \$25,000,000 for diamonds and almost \$40,000,000 for India rubber. I take it that both expenditures were for things to wear, the diamonds in one direction and the India rubber in another. It ought not be difficult for us to raise this money.

I could not help but think that if Mr. Mott would simply arbitrarily name twenty-five gentlemen in this room, and put upon them the responsibility each to find two men in his own circle of friends who would contribute the necessary amount to maintain two of these secretaries, it would be a simple task for any of us, and if we would take up the responsibility in this way the provision for these secretaries would be made speedily.

The Chairman

It is pleasant to have such an illustration of faith. I know my own limitations, however, in this respect.

A very good friend of this work, Mrs. Mead, has sent her card saying she wishes to devote \$5,000 towards this great programme. My heart has been very deeply touched by a note from Mr. S. W. Woodward, one of the great laymen of this city, stating that in memory of the first International Secretary who laid down his life—which is the greatest investment—Mr. V. W. Helm, who died just as nobly as man ever died on the battlefield, he wishes to give the building for Kobe, Japan. This touches me very deeply, as I am sure it does all of us here to-day, especially those who remember the truly Christlike career of Mr. Helm, and the way he raised up the dead to live throughout all that wonderful Japanese campaign.

Observations of Association Work in the Orient

Professor Ernest DeWitt Burton

The University of Chicago

ABOUT two years ago I was commissioned by the University of Chicago to make a study of educational conditions in the Orient, including under that term, the Turkish Empire, India, China, and Japan; I interpreted those instructions to include a study of the Young Men's Christian Association, because I believed that this Association was doing a very important educational work. There were several reasons, however, which I will not stop to name now, for which I felt under obligation to assume towards the work of the Association a peculiarly critical attitude, to discover its weak points. I am sure you will understand my attitude when I say that I did discover some weak points in the work of the Association in the East, but these were so small and so unimportant, that it would be a sheer waste of time and a misrepresentation of the situation to speak of them now. Let me put in general terms now, my final verdict on the situation.

I do so in these words: Nothing that has been said in this room to-day—and I have listened to all that has been said—has exaggerated in any particular or degree, the value and excellence of the work which is being done by the Young Men's Christian Association in the East. In fact I may add that half has not been told.

Now, I want to analyze that verdict into its elements and give you some of the impressions made upon me as I went from country to country. In the first place, I was impressed with the fact that the Association has exercised great wisdom in the selection of points at which to work. Missionary organizations have not always possessed that wisdom. The Association has entered into an inheritance of the experience of other missionary organizations, and, as I went about, it seemed to me that they had learned the lessons which these experiences had to teach. They have chosen cities which I need not name, and in those cities they have chosen locations in which it was wise to establish work.

The second fact is closely connected with the first. It is that the home office kept in close touch with the complete situation. The administrative officers have known it by personal knowledge of the countries. India, China, and Japan are known in the New York office not simply as countries, but city by city, and in the cities, almost by streets, and they have kept in such close relations with their men that they know what those men are doing. Closely connected with this is the great wisdom which they have exercised in the choice of men. I believe you will readily assent to this declaration after having heard the men talk here. But I want to say I gained that impression not only as you gained it from hearing them talk, but I gained it from seeing the men at their work in the field, in some cases, day after day, week after week, and month after month. I cannot speak with too strong approbation. I would not speak too flatteringly, lest it might seem tainted with affectation, but I cannot speak too strongly in admiration of the men who have been doing this work in the East; and the men you have heard this morning have associated with them other men of like character. Only once or twice in my experience in these countries, did I feel that the wrong man had been chosen, and I almost invariably discovered that the

same impression had gotten to New York, and that his time of service was nearing its end.

Another fact of which I want to speak, and which is even more important than any I have already mentioned, is the wisdom of the policy in the field, in two or three respects. Learning from the experience of the past, the Young Men's Christian Association had the wisdom and foresight to undertake a work for the whole man, for the man's mind and spirit and body, and also for him in his social relations. You see on the buildings of the Association in the cities, as the symbol of the Association, the triangle which stands for the body, soul, and spirit, but often the triangle does not give expression to the entire breadth of the work done by the Association. It is not simply the three aspects of the work for the man in his social relations, but it works for him in relation to the community, to the city, and to the nation, in this national life to which they are striving. For example, a Chinese comes into the building in Shanghai and the secretary greets him in this way: "What can I do for you?" He answers, "I am a silk merchant, and I want to learn to speak the English language, so that I may have better opportunities in the silk trade." And the secretary, anxious to improve the condition of the silk trade of his city and country, assures the young gentleman that they will teach him to speak English. Or the young gentleman says, "I am physically weak and I desire to have some exercise to make me strong;" and the secretary will immediately tell him about the classes in the gymnasium. Or again the young gentleman may say, "I wish to look into the Christian religion," and the secretary will tell him that there are classes for such study. No man is urged into anything into which he does not want to go and the Association stands, in the spirit of Christ, ready to help a man in all the varied aspects of life.

Another thought in connection with this is the emphasis which the Association puts on conduct and character, rather than upon creed. It also puts an emphasis on the thing it asks of a man. The Association in Shanghai, if I may take an illustration from that city, has twelve hundred members. When I was there it had a thousand members, seven hundred of whom were non-Christian. Does the Association say to these men, simply, that we will give you something? No, it says, we will ask you to do

something ; it will put the men to work on the various committees ; it will have one man undertake some kind of educational work ; it will have another man do some particular work in the physical department ; and it will give to another man some other task. And these men respond, for it seems reasonable. Presently they find that almost unconsciously they have been in the spirit of Christ, and they have been asking what it was that induced them to bring this new principle into their lives, and little by little, they are led to accept the name.

The Chairman

THIS is a gathering of laymen, but we have invited one clergyman, who has become one of the distinguished Christian leaders of Asia. I refer to the Bishop of Hankow, who has broken away from the Protestant Episcopal Convention in Cincinnati to be here during this afternoon's session. We will be glad to have him tell us of the impressions made upon and the opinion entertained by the missionaries of all our Christian Communions by the work of the Young Men's Christian Association.

The Association and the Missionaries

The Right Rev. Logan Herbert Roots, D. D.

Bishop of Hankow

It is a very high honour and privilege to be present on this occasion as one of the guests of the President, when we take counsel as to what we will do to help the young men of the world, and I regard it as a still greater honour that I represent, in some measure, not simply the missionaries of my own Communion, but the missionaries of China as a whole. I am sure that I in no way misrepresent my fellow missionaries in China, when I say what I shall express to the best of my ability, as to the esteem in which the work of the Young Men's Christian Association is held by the missionaries in China.

In the first place, I am sure that there will be found no where more than among missionaries in China, a high regard for the work of the Association as embodying in practice what you heard from the chairman of the meeting in regard to the policy

of the Association, namely that the work should be done by experts, that it should be supervised, and that it should be adequately housed. I believe that the missionaries have a great deal to learn from the Association in all these respects, and I am sure that it will be a happy day for the Church when we learn these lessons, for we have not learned them, and it is absolutely necessary that we should learn them, if we are going to accomplish what God has sent us to do in the world.

But not only do we regard this work as embodying these principles and being therefore a work which is well conducted, but we recognize its success in doing the thing which it has set itself to do in China, as well as in the West. The methods which have been employed by the Association have proven successful, as you have heard abundant testimony in this meeting. And the men who have been doing this work, I bear you witness this afternoon, are welcomed with an enthusiastic welcome wherever they go throughout the mission field. I speak from the testimony of other missionaries in other fields, and from my own experience in several parts of China. I have heard it said by missionaries, North, South, East, and West in China, everywhere he has gone, that there is no person more welcome in any missionary community, than the General Secretary of the Young Men's Christian Association in China, Mr. Brockman. He represents these principles on which the Association work is carried on. The missionaries regard the work of the Young Men's Christian Association not as the work of an external organization or another missionary association, but as their own work.

Let me use a personal illustration as bearing upon this point. On the night before my wedding day the chief thing which I did was to complete an appeal to the International Committee to send us a secretary and provide him with an equipment for Association work in Hankow. That was eight years ago. And when I was asked a few days ago what would be my opinion of the relative importance of putting \$50,000 into a building for the Association in Hankow, as compared with the building of a hospital which was greatly needed at this time, or with a new building for the College with which I am personally connected, I answered without hesitation that an Association building would be the most important addition to the equipment

of the Christian forces in Hankow that can be given at this present moment. And the reason is that the Association work is the work of the whole Christian community for the man who cannot be reached in any other way and who can be reached in that way.

Here is another illustration. At Cincinnati a few days ago, I was talking with a young clergyman who is doing a splendid work among students in a large American college; he said he wanted to go to China, and asked me what kind of work we have to do. I said, "I would like to have you undertake this work, if you come to our own Church Mission, as he intended to do. I want you to go into the college work at Hankow and work with Mr. Moran as one of his assistants, for I believe the Association is our Association and I want to see the other missions send men to work with Mr. Moran and to help him in this work for the young men of Hankow, and to bring to the work in our Mission, the same spirit in which the work of the Association is done. The Association's work is regarded by the missionaries as our own work.

Then, in the third place, and this is a point which we cannot emphasize too strongly, the missionaries regard the Association work as of the utmost importance, not only because of what it is doing for young men and the splendid way in which it is doing it, but because it is a practical work leading the Church, the whole Church, to that kind of life and action, as has just been emphasized so splendidly by Professor Burton, which is, the road to the goal of a perfect life in the perfect united Church of God. You have no conception of the intensity with which Christians in mission fields are looking forward to the consummation of Christian unity for the sake of those on the mission field. Speaking for China, I despair of having the missionaries retain their present position of leadership, unless by words and deed and action, they are able to show the young men of China that they mean to bring the Christian forces in China into such co-operation as shall make the Christian Church able to do for China what the Christian Church has done for the nations of the West.

The Chairman

THE Bishop refers to the appeal he sent forth to the International Committee for a secretary, and expressed the hope that a building would ultimately be secured for Hankow, that great Chicago-Pittsburg-St. Louis of the East. Little did he know, and little did I realize that just before I would call upon him, the word would reach me that this building has been provided. Mr. John Penman, the Chairman of the Provincial Committee of the Associations of Ontario and Quebec, will give the \$50,000 necessary for that building at Hankow.

The Association and Christian Unity

Silas McBee

Editor of *The Churchman*

LAST year, when the President returned from his vacation, he went immediately to the hall across the street and addressed the meeting of the Laymen's Missionary Movement. He returns to Washington this year, after his vacation, and not only comes to speak to this Association, but invites it to the White House. It is a significant thing in our history, and it is made possible by the fact that these two organizations, and pre-eminently this organization, is not official, as related to the Churches, and is therefore not encumbered as the President indicated in comparison with the State, with the differences that affect official Christianity and which have been caused by the official character of Christianity.

Now in order to show that this means absolutely loyalty to our official Christianity, indefinite as it is, that it is divided, it has been pointed out to-day that we who are here work in these organizations as members of the Kingdom of God in those Churches whose Sacraments we receive. But the prophecy of this meeting is that if every body in the world can accomplish results through the medium of international agreements, through the infinite power of co-operation and combination, it is possible that through laymen who do not compromise their official relations, Christianity will thus become bound together in Jesus Christ, who cannot be divided.

Our loyalty to our own communion is intensified, and there is not a layman here who has worked in these organizations, who does not find from his experience in his own Church, that the man who does not work at all, the professional Christian, who complies with all the orthodox conditions and does nothing, is dead timber. The men who do are the living epistles. How glad I was to hear from the East this morning, the message that we must not speak of names and as if we were dealing with some alien. The Incarnate Christ is within everyone of those men throughout the world. He did not die for part, but incarnated himself in every child of man born and still to be born, and he is there in them waiting for the loving brother to find him and bring him home. And the one message I would like to give as interpreting the reason of our being here, is that if we can do together as laymen, the things of Christ, can we not gradually make it possible, standing in the presence of the Father, who so loved the world, to bring our Churches to stand there with the Christ, who so loved them that he gave his life for them, and so bring our Churches together in this brotherhood, so that men may know and come home.

The Chairman

I TRUST that we have with us Mr. R. S. Miller, Director of the Bureau of Eastern Affairs of the State Department. If so, might we not hear a few words from him at this time? He is one of the most helpful servants that this Government has ever sent to the East, who now comes back to serve the larger East at the home base.

The Association and Officials

R. S. Miller

Director of the Bureau of Eastern Affairs, Department of State

I HAVE only a word of personal testimony to add to all that has been said, and I think I had best begin by saying that I am glad that one can be a member of the State Department and of the Young Men's Christian Association at the same time. Although

the limitations of an official are plain, I have found no revolutionary difference between that field and its functions and the Young Men's Christian Association. I would like to testify also, that in my belief it is frequently possible for a man who stands as the representative of his Government to open the way for the work of the Young Men's Christian Association, to take advantage of the opportunities which it may be proper to seize and put into force and into operation, forces which would be closed to them if it were not for the friendly offices of those who represent the Government.

It has been my privilege during fifteen years of foreign service to know a long line of officials, both of our country and Japan. Without exception, the men who have represented the United States have been friendly to the work of the Young Men's Christian Association, not only upon the public platform, but behind the closed doors of the chancery. There can be no two opinions as to the fact that we here, and those like us the world over, have the fullest confidence in the work of the Young Men's Christian Association.

What do those among whom we are working think of the work of the Young Men's Christian Association?

I have seen the work of the Young Men's Christian Association looked upon with lack of interest and even suspicion, then gradually attract attention. Why? Because it was practical; because it brought forth results, and it was finally accepted with interest and with enthusiasm. I could give many such illustrations if it were necessary. I could speak of the friendly offices of Prince Ito, and the one illustration which was mentioned this morning, that of the gift of the Imperial Household of Japan, that gives it its highest form of possible endorsement. Anyone who is acquainted with the Japanese Government and the force of Japanese ideals, will understand that nothing so closely touches the Japanese nation as the prestige of the Imperial Family. Anything that even remotely affects that prestige is examined most carefully, and it is that point which gives peculiar significance to the fact that the Imperial Household made the contribution that it did to the work of the Young Men's Christian Association during the late war. Nothing is done by impulse; this means that after deliberate consideration of the work of the

Association and examination by those who are not influenced in the slightest degree by a prejudice in favor of the work of the Association, it was decided that, judged by its fruits and by the facts, it was making good. And that, I take it was not only the seal of the supreme head of the Government of Japan upon the practicality and fruitfulness of the Young Men's Christian Association, but I take it also as a pledge for the future and I believe thoroughly that upon the foundation that has been laid by the work of the Association, and by reason of the endorsement which has been given to it, it will be an easy matter to double, not only the work, but the resources that can be obtained from the Japanese people themselves within three years.

The Chairman

WHEN I went to Russia nearly two years ago, President Roosevelt sent a letter for me to read to the students of Russia, and in that letter he had this sentence: No nation more than Russia holds the fate of the coming years." After those memorable weeks in Russia, I came to see the true prophetic insight in that utterance. I have just received this letter:

MY DEAR MR. MOTT:

I have been thinking over your proposition with reference to a building such as the "Miyak" of St. Petersburg. The more I think of the matter, the more I am impressed with the necessity for such a building, and its great usefulness and helpfulness as coming from America.

Russia has been the proverbial friend of our Government since our earliest history. One of the great rulers of Russia, when asked to send Russian troops against us at the time of the Revolution, said, "My soldiers are not for hire." In more modern times, during the War of Secession, when prospects seemed very dark for the country and we were threatened with intervention by the Motherland, I remember seeing the ships of Russia, which were sent to our harbors as a protection against any attempt to intervene against us. The same kindly spirit prompted the sale to us of the rich and great territory of Alaska; and time and again when one country or the other was in trouble, there has been a

mutual interchange of kindnesses and reciprocity, which should always endear this great people to us in the United States.

During the recent trials through which the Russian people have been passing, they have missed the sympathy which they expected from their friends in America. The work which has been done at the "Miyak" under the able guidance of Mr. Gaylord and his assistants has once more led the Russian people to feel that the ancient friendship between the two countries has not utterly died out.

What better proof could we make for our old friends than in extending the hand of friendship to its young men in a proposed building in the capital of old Russia?

I am prepared to join any party for the purchase and fitting up of such a building at a cost not to exceed one hundred thousand dollars (\$100,000), of which I propose to take a half share.

Feeling sure that this will be as blessed and helpful a benefit to the young men of Moscow as it has been to those of St. Petersburg, and asking for God's guidance in this whole matter, I remain,

Sincerely yours,

JAMES STOKES.

You will notice that this is one of the forty-nine buildings mentioned in the souvenir. One cannot but envy the person who will join Mr. Stokes in making possible that lighthouse (*Miyak* means lighthouse), in the head centre of the old, Holy Russia.

I wonder if we are not ready to vote on the resolution? Are you ready for the question? You have heard the resolution introduced by Mr. Ross, of Montreal, that it is the sense of this informal Conference at the White House, that the programme calling for the securing and sending out within the next three years of fifty foreign secretaries and for an investment of \$1,515,000 for these forty-nine buildings in the nations named in the souvenir, is reasonable, and that we appeal to the members and friends of the Association of North America to co-operate in realizing this programme. Are you ready to vote upon the question? As many as favor the resolution manifest it by saying, "Aye." The resolution is passed unanimously.

This note is just handed to me:

"I agree to take the building of another building, after I have completed the Peking building, now under way. I expect to go to China within a year and while there will inquire into a location of a site for the building, and its cost, in conference with the brethren. JOHN WANAMAKER."

That will be building number six for Mr. Wanamaker, and there must be something in it, when one who counted the cost and investigated the investment during a period of seventeen years, since he gave the first of these buildings.

Now, there is a name I wish I could announce; I have just been told within three or four minutes that there is a gentleman who does not wish his name announced, who wishes to be responsible for the other half of that Moscow building. It means a great deal to me to have that particular man assume this responsibility, because to my knowledge, there are few men who understand Russia so well, or so sympathetically.

We have all missed to-day the presence of the Chairman of the Foreign Department of the International Committee who serves the great and growing interests of this movement with a devotion which is beyond all praise. He was unavoidably detained. There is another man who had hoped to attend but at the last moment was providentially hindered from coming, Mr. Cleveland H. Dodge, the Chairman of the Finance Committee. There is no person to whom the movement is more deeply indebted from its beginning to the present. You will be rejoiced to learn that he has promised to provide Association buildings for those two wonderful colleges, the Robert College on the Bosphorus and the Syrian Protestant College at Beirut, and also to give another one of the important buildings included in the large building programme.

We have passed the resolution, and before any of us break away, let us have a farewell word from Mr. Marling, the Vice-Chairman of the International Committee of Young Men's Christian Associations, who presided over the great Laymen's Congress in Chicago, and who is in close touch with this great work.

Closing Address

Alfred E. Marling

New York

WE HAVE been here for something like six hours in this historic room. I have been thinking of Abraham Lincoln a good deal to-day and those memorable words that he delivered at the battle-field of Gettysburg. I will paraphrase it slightly, taking that particular part where he said, "The world will little note nor long remember what we say here, but it can never forget what they did here." And I would paraphrase that and say, "The world will not long remember what we have said here, but what we have done here this afternoon in the realization of our opportunity, the real consecration of ourselves through our means, the world will never forget."

Coming over on the train last night a friend of mine handed me the *Yale Review*, in which was an aphorism of President Hadley, which struck me as having been aptly illustrated this afternoon, "Life is a measure to be filled, not a cup to be drained." Some of the men and women here have this measure of life handed to them once again and have responded to it most nobly and unselfishly and have filled it. I believe it is handed to every man and woman in this room for the same purpose, and I have been wondering whether those of us who cannot give in the hundred thousands and fifty thousands, are going to try to get behind our inability and let pass this God-given chance to strike a blow for the freedom of the young men of the world. Most of us here have reached the meridian of life; we cannot go to the foreign field, we cannot follow Brockman and Fisher and these other men, but we can link ourselves in an eternal partnership with them and help support them in the field. That is the feeling with which I am going out of this room. We have been really in the Holy of Holies; we have had unfolded to us a measureless opportunity for unselfish service for our brothers throughout the world. The motive is the reaching of men for the love of God.

We have had testimony upon testimony from the President of the United States, from princes of industry, and from men who have given their very lives to the work. What more can we say?

Sitting over there, I thought of myself in this fashion: supposing I am a hard-headed director in this thing, a twenty-year worker, and our agents had come back to tell us about it, and we had heard their story, and now they say to us, as directors, "This is our report, we have given twenty years of our lives, we have done this and this, and now you have got to give us more tools and more money for the furtherance of the business." After listening to these stories and the testimony of these travellers, who have nothing to gain by their testimony, I say we will be false to every possible precedent, if we do not say, "Young men, we will back you up for all the wealth this concern is worth; we believe the business you have done justifies it."

I was walking with a fellow business man down the avenue the other day, and he said to me, in the intimacy of personal friendship, "If you had been as near to death as you know I have been these last months, you would get a different angle on life." I said, "Are you trying to keep that angle through your life of health and comfort now?" And he said, "Yes, that is what I am trying to do." And I think that, coming down from this Mount of Privilege to-day, we want to translate these impulses, which I believe are in every heart, translate them into deeds. Oh, what a shame it would be if any man here has heard this story, this appeal, and goes back and does nothing. To me, who cannot go, it means I have got to translate my influence into a check, and I consider this has done me harm if I do not try to make that check as generous as I can. I believe self-sacrifice has got to enter into the life of the business men of this country, if we would see life truly.

Mr. Macfarland

MR. CHAIRMAN, I move that the thanks of the Conference be offered to the President of the United States for his hospitality, and still more for the contribution which he made by his address this morning.

It is quite true, as Mr. Marling says, that giving money is better than making speeches, most of the time; but words are often deeds, as in the case of the Gettysburg Address, which Mr. Marling quoted, and the words of the President of the

United States, already telegraphed around the world, is as generous a contribution, and as valuable a contribution as was made by anyone else here to-day.

The Chairman

THOSE who wish to support this resolution will kindly indicate it by standing. (All of the members of the Conference rose.) We will remain standing in a closing prayer.

ALMIGHTY and Everlasting God, King of Kings, and Lord of Lords, only Ruler of princes, we praise Thee for this day. We praise Thee for the privilege of living at this particular time in the unfolding of Thy plan. We praise Thee for being permitted to be labourers together with Thee. Help us, as a result of these experiences to work more nearly like Thee from day to day. Deepen the impression of these hours. From them may we obtain a world-wide vision. May the fruitage of these hours, to the honour and praise of Thy Name be great indeed.

May the Grace of the Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Spirit abide with us all evermore.
Amen.





